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ANGLO-AMERICAN RELATIONS

THE UNDERLYING REALITIES of international relationships are always more important than the passing frictions between statesmen and peoples. The mistakes are made when those underlying realities are not recognized. Britain and America are bound together by cultural and economic ties that are really beyond the influence of most statesmen and commentators. Britain is dependent upon America for her survival; America is dependent upon Britain for a survival that has any meaning for most Americans. If Britain said "No" to Communism, as she would do, and that "No" thrust her into an unequal war with Russia, America could not remain neutral. She would have to come to Britain's aid, as Britain, under different circumstances has been forced to go to the aid of other countries in the past.

The Bond

But coming to the aid of a nation to-day is a different matter from the same thing in the past. In an unequal war with Russia Britain would be destroyed. That would place a spiritual problem before the Americans (the British of course would have answered their problem in the destruction) that had better be faced now rather than in the future. Only by this awareness perhaps can certain future circumstances be avoided. Britain and America, for good or ill, as far as can reasonably be seen ahead, belong to one another. It is not a matter of statesmen or foolish people on either side of the Atlantic breaking that union. In any world that can reasonably be visualized it cannot be broken. The danger is that the union, the underlying reality, will not be recognized by people who ought to do so, and policies formed that do not acknowledge its existence.

What is true as between Britain and America is true only in a slightly different manner for the Western world as a whole. A "way of life" is a far stronger force than is often imagined. It is better to recognize that in peace than be forced to recognize it in war.

The World is Round

But every "way of life" in the contemporary age exists in a world that changes with every decade. The world, to apply a metaphor borrowed from President Eisenhower, is getting more round and less square-cut or flat. Groups of people can no longer live in isolation in little demarcated portions of the earth's surface; peoples now meet everywhere at innumerable points. They must either integrate or slay one another. People do not slay one another in modern warfare because they are "evil"; that is too crude an explanation of all that takes place; people go to war because of ideas complicated with inherited traditions. They believe they cannot live together unless one set of ideas dominate, or some inherited tradition is more successful than another. Roughly speaking this was believed in a different way in the past. It was believed that Catholic could not live with Protestant, or one nation's inherited tradition with another. The modern world in which men of all religions or none live together in peaceful national communities would have been unthinkable to our forefathers. Even to-day by every tenet of their dogma Catholics and Protestants should not be able to live together. But they do. They have learnt to do so. They have integrated their ideas in such a manner that they no longer slay one another because of them.

This has been one of the achievements of the human spirit. It most obviously can be and must be extended. Idea cannot fight idea on the field of battle in the modern world. There is no field to fight in, only the round world in which the word "fighting" becomes silly in the use of scientific weapons.

Compromises

The way out is not through crusades or through the opposition of a good to a bad, but through compromises unsatisfactory in themselves (they always are to those who must compromise) but satisfactory in the total result. Communists in the contemporary world must be brought to compromise. It is reasonable to expect that they can be, particularly if they are shown that the alternative is the human race tearing itself to pieces; particularly, as Sir Winston Churchill recently reminded the Communist leaders, if it means the leaders in all countries tearing themselves to pieces also.

A New Situation

The world being what it is a change of supreme consequence has taken place since the death of Stalin. A revolutionary era, and a Father symbol for millions of people, have departed. There is a new underlying emotional situation. It is conceivable that advantage can be taken of it for a new integration in the round world between the East and the West. No major problem of international politics need be solved. Men may decide to live together with a little less animosity towards one

another, that is all. They may give small but significant pledges to one another in the solution of minor controversies. The statesmen may very well ask, what small matters can be settled since the big ones are immediately beyond us? They may begin to ask, how can we manage to live together?

Sir Winston Churchill's suggestion of a meeting of the top statesmen of a few great powers merely to talk together could turn out to be of great importance. Provided that no immediate solution of any particular problem is expected, the meeting could do good and no harm. Integration at the top might be followed by some form of integration at the bottom. It is worth trying, if most people would realize what is being tried. There is no one plan for the immediate solution of all the world's ills. All the peoples in the world, with their statesmen, are not likely to agree. But, as men have learnt to do in religion, so they may learn to do with the new ideas that are now regarded as important.

SCHOLARSHIP AND PRACTICAL LIFE

AN OUTGOING STUDENT'S REFLECTIONS

By Joyce Hazlehurst

(Miss Joyce Hazlehurst is a student concluding her studies at the Unitarian College, Manchester)

OVER the door of a hospital in Florence, framed by a semi-circle of stone, stand two enamelled figures in bas-relief, St. Francis and St. Dominic. The sculptor, Andrea della Robbia, was portraying the traditional meeting of these two saints, of whom St. Dominic was the elder by eleven years. Although each was leading a religious revival in Italy and founding an Order of Friars, it was long before they met. W. J. Knox Little in his book on St. Francis describes the meeting in this way:

"It is said that when in Rome St. Dominic had a dream, and in it he saw the mother of Our Lord present two men to her divine son. In one he recognized himself; the other he did not know but looked at him attentively and his appearance was impressed upon his mind. The following day St. Dominic saw, among a number of poor men in a church, the man of his dream and going to him, he embraced him, exclaiming, 'You are my companion, you will walk with me; let us keep together, and there is no one who will have power to prevail against us.' This poor man was, of course, St. Francis. A warm friendship sprang up between them. Unhappily that friendship did not last between the two Orders, but on the contrary they were noted in after years for bitter rivalries."

The two saints and the Orders they founded were very different. St. Francis was no scholar. Before his conversion he had been a gay young man, a charming scatterbrain. After his conversion he concentrated upon a life of practical comparison for himself and his followers. He dreaded lest his Friars should become absorbed in intellectual pursuits and he forbade the teaching of reading and writing to illiterate recruits. St. Dominic, on the other hand, spent ten years at a university, encouraged study among his followers, and founded his Order to combat heresy and teach religious truth. One was a practical Christian and the other a scholarly Christian; yet they embraced.

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Many times during my training for the ministry I have tried to remember that embrace. For, too often, it has been the conflict between practical life and scholarship which has forced itself upon me, a conflict I shall meet again out in the work—in congregations, ministers' Fraternals, *The Inquirer*, and sometimes in my own heart. Yet I believe that conflict to be wrong. Experience and theory should embrace in life; there is always trouble when they are far apart.

The protest of the simple man against the intellectual is often directed, I believe, not against true scholarship, but against pedantry, jargon and a false intellectualism, divorced from life. The man of true intellect who can yet express himself so that the ordinary man understands him and feels akin to him, often fools that ordinary man into thinking he is not learned at all. And so the legend grows up about some of the world's greatest minds that they have only intuition, and no learning. Such a legend has grown up around Shakespeare, for example, and also around Jesus.

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Some people think Jesus was a simple peasant without learning. Yet as Professor Manson has pointed out, Jesus's knowledge of the Hebrew Scriptures (the learning of his day) was "both extensive and profound." There are 87 different quotations from the Old Testament in Jesus's sayings in the Gospels. He was addressed as Rabbi (i.e. teacher) not only by his own disciples and members of the public, but by the learned themselves. He is reputed to have asked the Rabbis questions at the age of 12. Early in his ministry he was called upon to expound the Scriptures in a synagogue.

Many distinguished Jewish scholars of the time were of humble origin and worked their way through the Law Schools by manual labour, as many American students do to-day. Jesus may have done this before starting his ministry at 30. His use of the Old Testament is remarkable for what he selects, what he alters and what he joins together. That in itself shows long study and then long reflection upon what he studied.

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One of the signs of a fine intellect is the ability to see comparisons. Jesus was rich in comparisons. To me he is as much a giant in intellect as he is a giant in character. How then has this legend of his extreme simplicity arisen? It is, I believe, because he could meet everyone on his own level, could make himself understood, and loved people and life. He subordinated his learning to his humanity, and both of them to God. He did not despise the uneducated but "had compassion on the multitude" and "was understood of the people."

I used to think that the "simple Christianity" of the man in the street came out of his own head, composed of his reading of the Gospels and his observation of life—until I read Harnack's *What is Christianity?* and there I found it word for word! Harnack was a scholar and a great teacher whose theological ideas and interpretation of the Gospels have filtered, over a long period, down to the man in the street, who now quotes Harnack without ever having heard his name. Scholarship has passed on since Harnack. We need urgently a new portrait of Jesus as he emerges from modern scholarship. That is one of the tasks, I believe, to which the learned people in our Unitarian movement should be putting their shoulders.

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As I complete my training and look forward to entering the ministry, I resolve within myself to appreciate both St. Dominic and St. Francis. How often when grappling with people's questions, I shall feel my own ignorance and need to draw upon a scholar's help! How often also in back streets and hospital beds, I shall find humble people, with no book learning, who yet unwittingly will renew my spirit because they live close to God!

St. Francis and St. Dominic embraced, although such different men, because each in his own way was trying to follow his Master, Jesus. And so, as each came nearer to his Master, he came nearer to his fellow and was able to say, "You are my companion, you will walk with me; let us keep together." In his portrayal, Andrea della Robbia has expressed in the face and the posture of each saint a sense of humble yearning and of mutual need. The sculptor's message seems to be that scholarly and practical Christians were never meant to criticise each other but rather to complete each other's life.

COMMENT

The Main Current of Christianity

A COUPLE of days ago, I was waiting for a friend whom I arranged to meet near the door of one of our great abbey churches; and as I was a bit early, I went inside, where I had a look at the literature table. There I noticed a May number of the journal *Theology*, which I took home with me, after leaving, as directed, the purchase price in a box. The reading of this journal was a revelation to me of the distance at which I, as a Unitarian, stand from the main current of Christian tradition. Besides the editorial, the correspondence and the reviews, there were five articles. One of them was "The Christian Doctrine of Marriage," which traced the history of that institution back to the Garden of Eden, apparently taken literally, linking marriage very closely with the doctrine of the Church and of the Sacraments. The second article, "The House Church," dealt with the regular celebration of the Communion in private houses. The third article was headed "A Note on the Eucharistic Sacrifice." Yet another article was headed "American Letter," and it gave a report of the General Convention of the Protestant Episcopal Church in the United States, which revealed that that Church, like its sister Church in Britain, is divided on the subject of the correct attitude to be adopted towards churches that are non-Catholic in a technical sense.

One remarkable sentence in the report was to the effect that an extraordinary large number of lay delegates were lawyers or bankers, with the result that there is a tendency to treat every problem as a merely legal or fiscal one, religious concern being noticeably absent. Possibly much in the journal that seemed alien to my way of thinking was due to the use of terms that in the course of centuries have become shibboleths, and in actual life I would find that there was not much variance in the sense of values that the authors and religious liberals possess in common; but the use of emotionally-charged theological terms tends, unfortunately, to exclusion rather than inclusion.

Distant Charms

THOSE who have a definite panacea for political and social evils usually feel the need of a Utopia—a model of the world of which they dream. For some it exists in the golden age of a past to which mankind must return; for others it is placed in the distant future. For some it is a phantasy that takes possession of their waking minds; whilst there are yet others to whom a simple removal in space makes Utopia both present and future; whilst it is preached in one nation, it is being achieved in another. Soviet Russia plays such a role in the world to-day. But it is not the first time that Russia has played that part. In the 18th century, the French Encyclopaedists regarded themselves as the apostles of a new age—the age of the rights of man. Some of their ideas were noble, and have set a standard for human progress; but on the whole they were limited in outlook. They were far from being consistent democrats; and the regime that gained their approval was an enlightened despotism which, hostile alike to aristocracy and church, sought the happiness of the people in spite of their opposition.

The sovereign who enchained the imaginations of these philosophers was Catherine II, of whose rule, despite her admiration for Voltaire, it was said by the Abbé Chappe, who passed through Russia when he visited Siberia in order to observe the transit of Venus: "No one dares to think... suspicion is everywhere; conversations give place to silence from the moment one touches on the subject of politics, the court and the administration." The fabrication of the Russian myth of the 18th century was, perhaps, not so tragic as in the case of the myth of to-day, but it springs from the same cause: the treacherous glory of distant horizons, and our readiness to believe what we wish to believe.

All in Step

A RECENT broadcast gave an interesting description of the political atmosphere in the Soviet Sector in Berlin. Whilst looking at the Stalin Allee, where the authorities have erected enormous blocks of flats, the speaker asked an old woman standing near by, what she thought about the new buildings. She answered: "This is the greatest project for workers' houses in the world." After she had gone, he asked a young man sitting on a seat near him what he thought of them, and got the same answer: "This is the greatest project for workers' houses in the world." Some hours later he went into a bookshop, and there among photos of Stalin and the Moscow Underground, he saw a pamphlet entitled, "Stalin Allee, the greatest building project for workers' houses outside the Soviet Union." We know that if Soviet scientists or engineers are set a task they set about it as efficiently as they do here or in the United States, but in the domain of opinion and on social questions, the greatest care is taken to discourage criticism and to encourage a safe uniformity.

Toeing the Line

IT came as a surprise to me, however, to be told that there seems to be a similar tendency at work in American journalism, not sponsored by the Government, but by the abstract idea of the reader possessed by editors, that rules journalism like an invisible tyrant, an authority that cannot be dislodged, like a living politician, because he is a mere mental construct. The speaker, Mary McCarthy, in the broadcast, "The Menace to Free Journalism in America," declared that people are restless at the mechanical repetition that fills the pages of the leading magazines, resulting apparently from the fact that liberal-minded weeklies, imagining themselves under attack, are too preoccupied with security. The inevitable result is that the editors prefer hack writers to writers of independent habits. All of which only shows how necessary it is for the protection of our way of life that, as Mannheim said in the quotation that I gave a week or two ago, we must look beyond the checks and balances of organized politics and focus on checks and balances in society, such checks, for example, as can be given by the university, the church, the theatre, and the press itself.

Commentator.

IN SCOTLAND

Reflections on the Scottish Unitarian Meetings

RECENTLY I had the privilege and great pleasure of attending the Scottish Unitarian Association Meetings at delightful Fortingal, not far from Loch Tay. All things conspired to make these meetings a success—the warmth of spring, the joyous glow in Gaelic hearts and last, but not least, the inspiring addresses given by the President of the General Assembly coupled with the lively oratory of chosen speakers from our Scottish Unitarian Churches. I had once fondly believed that singing was a monopoly of the Welsh; now I know otherwise.

Doubtless, it has taken some courage and foresight to break with old traditions in order to hold these meetings in a lovely glen, far removed from our four Churches, yet most central to them all. And who will say that the vision of those responsible for this change has not been justified? Well might other Associations copy this scheme. Ranging from nearly nine to almost ninety (for the old patriarch Mr. McRobb, of Aberdeen, is now fast approaching this latter age), there flowed into Fortingal about 150 folk to form a fellowship the like of which I have never before experienced. The young and the not-so-young readily accepted and joyfully executed the most menial tasks of serving at tables, followed by the inevitable dish-washing and wiping. I could not help observing that in these latter tasks, the men "had been trained in the right way"! I noted, too, the respect and gentleness that was shown to those whose faces are now turned towards the Golden West. I like to think that this happy little band of worthy veterans rested their souls by reflecting that their labours in the past had not been in vain.

Throughout, the weather matched these bright and kind people. The majestic mountains in the background were dour, but not so these people; the mountains were still capped with snow, but no vestige of coldness in these Scottish hearts. All had cultivated the fine art and the equally fine grace of laughing at themselves. Let me assure you that the biggest

joke of all is that these lads and lasses across the Border are mean. Nothing farther from the truth!

I felt proud, in a humble way (if I may put it like that), to be a Unitarian, having heard our gifted President speak. His words certainly fell on attentive ears, and it is no exaggeration to say that each person present could take away a message that would fit and fortify him or her for the heat and burden of the morrow. To my shame, I have to confess that there have been meetings from which I have been glad to slink away—but not from these memorable meetings. They left me with a memory that shall abide. Can you wonder that I left that delightful place and people with a tear in my eye and a lump in my throat? *Celt.*

POLITICS AND RELIGION

By G. Villiers

(Captain Villiers, retired from the Navy, asks certain questions in his own way.)

IT is perhaps significant of the times in which we live that when, on a recent occasion, a Private Member of Parliament sought to introduce a Bill into the House of Commons to repeal the Sunday Observance Act, he did so under the specious plea that "people should be free to choose how they spend their Sundays."

A lot no doubt depends upon what the mover of the Bill meant by "people" because quite definitely Christian people are *not* free to make this choice. On the contrary they are bound by the Commandment to keep holy the Sabbath Day, to do no unnecessary work themselves, and certainly to cause no avoidable work to others. "Truth" adopted a much more Christian standard when it pleaded "for freedom to enjoy Sunday after and between the hours of Divine Worship."

But the plea that "people should be free to choose how they spend their Sundays" sounds so specious that many may be lulled into a mental state of wishing to be tolerant, without realizing what this sort of attitude leads to in the end, namely putting God further and further away from our daily lives and preoccupations.

Indeed, on the rare occasions, when some parson has the courage to get up in the pulpit and deliberately discuss the impact of Religion on some political question of the day, even if that question deals with some crying social evil, he is immediately attacked in certain organs of the Press with some such headlines as: "Keep politics out of the pulpit"—in other words separate politics from Religion.

Now if politics is the art of Government, and if Religion is a revelation of God's Truth, we are in fact being exhorted to leave God out of any question to do with the government of the people. This, in fact, is precisely what has been practised to an increasing extent in this country ever since the beginning of the present century, with results which are becoming increasingly plain as the century advances.

It is true that both Houses of Parliament open their daily sessions with prayers, but if our legislators think that this outward formality is sufficient to ensure bringing God into politics, they are indulging in idle dreaming. The words: "God is not mocked" are as true to-day as when they were written. Let us examine rather more closely how Religion can—and should—be brought into politics.

In a recent article in *The Inquirer*, the writer pleaded for the statesmen of the various countries to govern their decisions by principles rather than by expediency in those major events where the issue at stake was seen quite clearly to be one of Right versus Wrong. But these major events, after all, only arise at intervals in the world's history.

If Religion is to be brought into politics, it must be a daily practice—a practice moreover not confined to any one party; and this at once raises difficulties with the party machine, the whole object of which is to muster its party's votes at maximum strength. One hears a great deal at party headquarters of the need of loyalty to the party. Does loyalty to the party come before loyalty to God? Surely there can only be one answer to this question from the point of view of one who professes and calls himself a Christian.

But what, it may be asked, should be the position of those M.P.'s who do *not* profess to be Christians? The answer surely must be that they are still bound, as representatives elected by the votes of people in a so-called Christian country, to vote in a manner consonant with the Christian way of life as accepted by Christians; and in matters affecting domestic legislation this test of a Christian way of life can be applied very frequently.

Let us take a very simple case. The budget introduced at the beginning of a financial year provides for a sum of £W to be spent on education and of £X to be spent on housing—both essentially Christian objects, and therefore raising no principle affecting the Christian way of life. It is merely a question of whether the country can afford to spend these amounts and, if so, whether the ratio between £W and £X is the correct one in the prevailing circumstances.

But suppose the same budget includes a sum of £Y to import luxuries from abroad and only £Z for slum clearance grants, and suppose that the sum of £Z to be far less than the sum of £Y, then surely it is permissible to say at once "this is NOT budgeting fairly in the interests of the most needy, and therefore it is not budgeting in accordance with the Christian way of life. Therefore I am going to vote against it whatever the party whips may say or do."

The trend of argument to-day is that once anything like a free vote becomes common practice, that will sound the death knell of party government. That may or may not be so, but surely that is only another way of saying "If it becomes a question either of supporting the system of party government or of bringing Religion into politics, then I shall support the former at the expense of the latter?"

But let it not be supposed that the problem involved in "rendering unto Caesar the things that be Caesar's, but unto God the things that are God's" is confined to National politics. It applies every bit as much—if not more—to local government politics. Take the commonest of cases—the application of the licensing law. When it comes to considering an application for a license for an additional public house, is the case always decided *solely* on what is considered to be in the real interests of the particular section of the population concerned? That, after all, is the acid test.

The writer has merely posed these problems in the form of questions, without making any attempt to answer them, but merely as a means of showing the sort of way in which every elected representative is constantly given the opportunity of bringing Religion into politics if he chooses to do so.

CREATIVE IMAGINATION

By Charles Easton

IMAGINATION is the soul's celestial light. The secret purposes of the divine life, the hidden motives of the human heart, all "things invisible to mortal sight" are mysteries that the spirit of man may uncover by imagination. Truth and love, faith and hope, justice and mercy are eternal essences distilled by this insight from the passing show of mortal things. We need not be deterred by those who tell us to come down to plain facts. What are plain facts unless imagination relates and combines them to some as yet unrealized end? Nor need we fear that to be imaginative is to escape from life. Our gift is God given that we may find our way through the maze of things seen to the reality of things not seen. To scorn our imagination is to be like a blind man deliberately refusing the power of sight.

Here is the gift for which Robert Burns was seeking, the mirror in which we may indeed see ourselves as others see us—a portrait which is guaranteed to provide much food for thought. But imagination can do more. It can enable us to see others as we see ourselves, to see them with the allowance and the latitude we automatically provide for our own self scrutiny. It is never enough to suppose we know our neighbours because we have noted their trivial ways, their strange habits and their stranger foibles. We must be genuinely interested in them as we are interested in ourselves. When Jesus said, "All ye are brethren," he was challenging us to look imaginatively, with a family regard, upon all the men and

women upon earth. Between brethren understanding cancels suspicion, admiration ousts envy, forgiveness subdues anger. It is a formula for world peace, but first we must imaginatively accept the truth that born of the one Spirit we are indeed related, even to our tiresome neighbour, even to our potential enemy. The man of imagination does not escape facts!

Nor is there escape for such a man from the woes of humanity. It is to him that the Shylocks of the centuries have spoken, "When ye prick us, do we not bleed?" We may try to escape from the burden of our humanity by pleading the natural reticence that shuts each man up in the moated citadel of his own concerns. But when we lie open-souled to God the petty limitations of our selfhood disappear. We see ourselves in the vast procession of souls born of God, dwelling together for a little while on life's journey, to return at last to God. So we offer our cup of cold water to whoever is nearest, in the name of one who said, "I have called you friends."

But if the responsibilities that this gift lays upon the shoulders of the imaginative should seem too heavy to bear, it is good to remember that not only does God reach us through imagination; by the same way we reach to God. If we study to use our insight we may pass at any time step by step, from the grain of sand in the palm of our hand to a realization of the universe upheld in the spirit of God. From a wild flower we may find our way to the abode of all Beauty. In time, we may discover the fact of Eternity. These experiences which take us into the very heart of life invest us with power that is God given. The imaginative is not disheartened, for he has seen the vision which he knows one day must be plain to all. He is never defeated, for he knows that the revelation of Divine Truth can only be delayed. He is ever patient, ever persistent, ever eager, ever joyful. His is the exaltation mingled with humility of one who knows that he bears forward the Light of God.

A CRITIC'S NOTEBOOK

By E. W. Martin

William Lloyd, by A. Tindall Hart (S.P.C.K. 30s.), is the first full-length biography of this bishop, politician and prophet. As Bishop of St. Asaph, William Lloyd was one of the Seven Bishops committed to the Tower by James II. The bishops were the idols of the people, and their acquittal brought one step nearer the downfall of James II. Lloyd was an ardent supporter of William of Orange.

Lloyd became successively Bishop of Lichfield and Worcester. He was tolerant of dissent, a prudent man, a scholar, "the greatest chronologist of his generation," and one who was able to dominate the scholastic world of his time through sheer weight of knowledge. He was a man full of contradictions which arose largely from the demands of his age; he could be loyal and disobedient as the occasion dictated. This historical biography has been written with care and authority. It is a reliable work based upon thorough and original research by the author of that admirable life of Archbishop Sharp. I can recommend the work to all those readers who care more for solid fact than for the romantic cobwebs of opinion.

Some men, because of their very force and dedication to an ideal, are neglected in their own time. In *Edwin Chadwick and the Public Health Movement, 1832-1854* (Longmans Green, 24s.), R. A. Lewis writes of such a man. Chadwick was convinced that the towns and villages of England could be rescued from their insanitary state, and his zealous adherence to this crusade made him a stormy petrel in the land. Throughout his life of effort, Chadwick revealed himself as a forceful and able investigator into those conditions of life which bred ill-health in towns and cities. He was the prime mover in setting up the General Board of Health, and it was his sanitary report that first stirred a reluctant government to action. Yet for all his labour for the public good, Chadwick was hated. It was his cocksure manner, his habit of "making unpleasant truths unpleasantly obvious" and the relentless drive towards a known end that caused Chadwick to create resentment in others. He was not an educated man, but a self-made man, one who learned early the value of constant industry. Mr. Lewis is more concerned with Chadwick's work as a reformer, but he does deftly sketch in a portrait of the man who did such valuable service for England.

CORRESPONDENCE

Letters should be addressed to the Editor, "The Inquirer," 14 Gordon Square, London, W.C.1. They should not in general exceed three to four hundred words in length.

Unitarianism in the Dominions—and Broadcasting

Sir,—The gap in Commentator's knowledge of the number of Unitarians in Australia, leading him to the conclusion that "there are not sufficient Unitarians to make it worth while for the Official Year Book to give the figures," may now be filled if I quote the facts as supplied by the Commonwealth Bureau of Census and Statistics.

The number of Unitarians, as declared in the census of 1933, was 1,308. In the census taken in 1947, the number had increased to 1,824, showing a net gain of 516.

Unfortunately, there was a decline in all States of the Commonwealth, except Victoria and Tasmania, the latter being geographically nearest to Victoria, across Bass Strait. The most serious setback was in South Australia, for in the period between the two censuses declared Unitarians had fallen from 463 to 333, a loss of 130.

In Victoria, however, in the census of 1933, there were only 349, but in the census of 1947 there were 1,045, an increase of 696. In Tasmania the numbers had increased from 28 to 34, whilst in the Territories, nil to 9.

The proportion of declared Unitarians in Victoria was about as great in 1947 as that of England, Scotland and Wales, for it should be remembered that in 1947 there were rather less (I quote here from memory) than 2½ million people in that State, with a territory large enough to contain England. In the period under review, Victoria had only one church, with one minister. His parish may be said to have been as large as the United Kingdom.

If Commentator, or any other of your readers, would like an explanation of the remarkable increase of the number of Unitarians in Victoria, as compared with the decline in other States of the Commonwealth, I can offer one at least. That is, that the Melbourne Church had been broadcasting a Sunday half-hour session for four years at the time of the 1947 census. The cost, of about £900, had been defrayed by listeners.—Yours,

London. *William Bottomley.*

If a Man Die . . .?

Like your earlier correspondent, Dr. Mellone, I was surprised at the vehemence (I had almost written "venom") of Mr. R. H. Corrick's letter, following upon my article in your issue of April 18.

Controversy conducted in the right spirit may be eminently fruitful. But controversy that consists in merely calling one's opponent a dolt and a rascal can hardly be profitable. Mr. Corrick brings forward not one argument to support his own point of view. He merely talks about my "odd piece of religious psychology"; my "illusion"; and my "obsession"; though why one single article on the topic of life after death should be thought to indicate an obsession I cannot understand. The question of a life after death can hardly be a matter of indifference to us. Our own existence is the realest thing we know, indeed, psychologically, the *only* thing we immediately know. Whether that goes on or not is, to say the least, an intriguing question.

Actually, Mr. Corrick misquotes me, and his whole letter indicates a misreading of my article based upon his misquotation. I did not write, "If men pass out of existence when their bodies die, *their* moral and ethical values are transitory. . . ." What I actually said was, "If men pass out of existence when their bodies die, *their* moral and ethical values are transitory. . . ." The difference in the two sentences is slight, but their meaning is widely variant. The question I was discussing was not the place and value of our ethical strivings, *for us*, but whether these have any permanence and reality in the universe. But this last is too large a question to be dealt with in a letter. If you, Sir, permit, I may possibly turn to this question in some future article.—Yours,

Leeds. *Reginald W. Wilde.*

The Message

Sir,—Ministers and Lay Preachers concerned about the condition of our churches would be greatly indebted to Dr. Kennett if he would elaborate several points mentioned in your necessarily

limited report of his address at the Manchester District Association Annual Meeting. I refer particularly to his statements that our message is still too negative and that many sermons are of little value to the pews. Will he please tell us explicitly in what, in his opinion, consists the defect of our message and many sermons?—Yours,

Kendal. *C. A. Piper.*

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Address: 14 Gordon Square, London, W.C.1.

TEL: BUS. 7554 Editorial: BUS. 2982

NEWS REVIEW

New Ministry

The Rev. William Millar, at present Minister of the Church of Our Father, Rotherham, has received and accepted a unanimous call to the pulpit of the First Presbyterian Church, Newry, Co. Down, Northern Ireland, and will commence his ministry there in September.

Free Publicity

Unitarians have often complained that the Press and the B.B.C. frequently forget to mention this or that well-known person's Unitarian label, but a little free publicity in another quarter has recently come to our notice.

In the English Second Year examination paper set by a large, well-known Technical Examinations Council at Easter there appeared a question in which candidates were asked to turn a brief obituary notice about one Emma Smith, aged 99, widow of a Director of the Westwood Football Club, into a short article. The notice, incidentally, told readers that the deceased's late husband, Mr. John Smith, had also been a member of the Westwood Town Council, while Mrs. Smith herself was attached to the Unitarian Church.

Apart from the fact that we still, apparently, have a church in being at Westwood, it is interesting to know that young men and women throughout the North of England—from Newcastle-on-Tyne to Carlisle—have now heard of the Unitarian Church. One wonders what answers might have been recorded to a further question: Explain briefly the meaning of the word Unitarian?

Cinema

The programme at the Academy Cinema is being augmented for the Coronation season. In addition to *Two Pennyworth of Hope*, a full-length Japanese film, *The Imposter*, is now being shown. If it were a Western film, the hero would undoubtedly be acclaimed in the manner of Hollywood's most popular romantic figure, Rudolph Valentino. Utaemon Ichikawa is an accomplished actor, and gives distinction to a film of unusual style.

In a welcome gesture of recognition to one of our best film directors, the National Film Theatre on the South Bank (membership 5s.) has embarked on a "Hitchcock" season. Some of the best-known Hitchcock films can be seen again there, including *The 39 Steps* and *Foreign Correspondent*. *B.L.*

WOMEN'S LEAGUE, ANNUAL MEETING

Mrs. A. D. Mitchell, B.A., President, took the chair at the 45th Annual Meeting of the Women's League on Thursday, April 23, and conducted the opening devotions. After presenting the Annual Report for the year, short comments were made by Committee members at the request of Mrs. Mitchell. Mrs. Fraser, of Altrincham, reported that the Memorial Fund, started in July, 1952, to commemorate former members of the League by donations of £1, now amounts to over £100, and showed the blue morocco bound book presented by Mrs. Sydney Martineau, in which the names will be recorded.

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The Treasurer, Mrs. Baily, stated that the receipts and payments had exactly balanced, but this had meant many economies which curtail the expansion of the work of the League.

The report of the Committee and the accounts were adopted after proposal by Mrs. Mitchell, who in presenting them told her audience that she had visited every District League in the fellowship, including Ulster, and that she had also visited many isolated branches.

Miss Ruth Herford, of Chester, thanked the retiring President and all the other Officers and Committee for their services during the year and proposed that the Rev. M. Constance Harris should be elected President. Mrs. Bottomley, of Melbourne, Australia, seconded this proposal which was passed with acclamation. Mrs. Bottomley said she had listened with great interest to the report, but was amused with the idea of isolated branches in the British Isles, after living in a country where Church members live 500 miles away.

A message of greeting was read from the General Alliance of America, and Mrs. Magnus Ratter brought news of Miss Marie Hermann from Cape Town, known to many of those present as the first Warden of League House.

In installing Miss Harris as President Mrs. Mitchell reminded her audience that this is the first time a woman minister has held the office. Miss Harris thanked the members for electing her to the Presidency in which she is following a splendid band of women. This Coronation Year is filling everybody with a sense of dedication in which our branches will benefit and the key word suggested by Miss Harris for mutual activity is STRAIGHTWAY—implying a sense of urgency, a decisive outlook.

The three new members of Committee are: Mrs. Hague, of Liverpool; Mrs. James, of Aberdare, and Mrs. Penwarden, of Highgate.

The Address was given by Mrs. L. C. Tudor, B.A., on the theme, "The Responsibility of League Branches to the Denomination." Mrs. Tudor spoke of the long record of service to the churches in the Women's League, mentioning that these names appear in some cases on memorial tablets, but there is still work to be done and the League should give a lead to congregations in fulfilment of one of its aims "to promote the religious life of the churches."

Women have always been the dish-washers in the churches and always will be, but they should not be content to remain in the background dealing with social activities, they must become pew-fillers, worshipping members, without whom the churches cannot continue to function. A successful Saturday evening social should not mean an empty church on Sunday.

A right atmosphere of reverence before, during and after service is particularly difficult where there is only one room available, but worship is easier in a quiet preparedness although formalism and stiffness are not necessary.

League members, particularly in a church without a settled Minister, should make a friendly element, should be prepared to speak to strangers and act as hostesses of their congregation. Our distinctive faith should not be lost in our desire to work with others, the Orthodox or the Free Churches; we should, in our social life, be advertisers and an evangelising group. This evangelising should apply to our own children and young people who should be encouraged in all ways to become part of the church of their parents.

Mrs. Tudor is young and enthusiastic for the cause of Unitarianism and gave heart to many older listeners by her closing appeal—"We live in great times and must meet their challenge by rising to them."

NEWS FROM SOUTH EAST WALES

The Sixty-Second Annual Meeting of the South East Wales Unitarian Society was held on Saturday, May 2, at the High Street Unitarian Church, Swansea. Devotions were conducted by the Rev. Islwyn Pritchard who will be leaving the district shortly to serve our Churches at Chorley and Rivington, Lancashire. Several delegates expressed their sorrow at losing such an earnest and sincere minister, and wished him every happiness in his new field of work. The Secretary, the Rev. Alan R. Taylor, referred to the forthcoming departure of the Rev. and Mrs. Viney to America where a three months' exchange visit has been arranged with Dr. Bradford Gale, minister of the Salem Unitarian Church, near Boston. Dr. Gale has been director of the American Unitarian Association and President of the American Unitarian Young People's League. A welcome social to meet Dr. and Mrs. Gale and their daughter has been arranged for June 18. To give an opportunity for friends from other Unitarian Churches to meet our visitors, Swansea has organized a picnic tea and visit to the Welsh Folk Museum at St. Fagan's Castle, near Cardiff.

Congratulations and good wishes were expressed to Mr. S. R. Bader on his election as President-Elect of the General

THE CALENDAR OF THE CHURCHES

SUNDAY, MAY 24, 1953

ABERDEEN, Unitarian Church, Skene Street, 11 and 6, Rev. GORDON BEVERLEY
AINSWORTH, Unitarian Church, Knowsley Road, 11.15, Rev. B. GILL, 3, No Service
ALTRINCHAM, Dunham Road Chapel, 11, Supply, 6.30, Rev. ARTHUR W. VALLANCE
ASTLEY, Unitarian Chapel, Manchester Road, 6.30, Mr. SYDNEY H. KNIGHT

BATH, Trim Street Chapel, Unitarian, 6.30, Rev. F. TERRY
BELFAST, All Souls, Elmwood Avenue, 11.30 and 7, Dr. A. L. AGNEW
BELFAST, First Church, Rosemary Street, 11.30 and 7, Dr. H. J. MCLACHLAN
BESSELS GREEN (nr. Sevenoaks), Unitarian Church, 11, Rev. F. HANKINSON
BILLINGSHURST, Free Church, South Street, 11.15, Rev. J. MARTIN HALL
BIRKENHEAD, Unitarian Church, Beaconsfield Road, 6.30, Rev. EDGAR W. HILL
BIRMINGHAM, Church of Messiah, Broad Street, 11 and 6.30, Mr. N. J. TEAPE
BIRMINGHAM, Waverley Road Church, and Hurst Street Mission, Small Heath 6.30, Rev. RONALD MCGRAW
BLACKPOOL, North Shore, Dickson Road, 10.45 and 6.30, Rev. F. D. JONES
BLACKPOOL, South Shore, Lytham Road, 10.45 and 6.30, Mr. E. A. WEST
BOLTON, Bank Street, 10.30, Rev. J. GORDON DAVIES, 6.30, No Evening Service
BOLTON, Halliwell Road Free Church, 10.45 and 6.30, Rev. J. W. MAW
BOLTON, Unity Church, Deane Road, 10.30 and 6.30, Rev. ARTHUR J. LONG
BOSTON (Lincs.), Unitarian Chapel, Spain Lane, 6.30, Rev. CHARLES SIMPSON
BOURNEMOUTH, Unitarian Church, West Hill Road, 11, Rev. LAWRENCE REDFERN
BRADFORD, Town Hall Square, 10.45 and 6.30, Rev. F. A. BULLOCK
BRIDGWATER, Christ Church, Dampier Street, 2.30, Sunday School, 6.30, Rev. W. H. CARNELL
BRIDPORT, Unitarian Chapel, 11 and 6.30, Rev. G. RANDALL JONES
BRIGHTON, Christ Church Unitarian, New Road, 11, Mr. JEREMY GORDON, 6.30 Rev. J. RHYS WALKER
BRISTOL, Lewin's Mead Meeting, 6.30, Rev. A. H. BIRTLES
BRISTOL, Oakfield Road, Clifton, 11, Rev. A. H. BIRTLES, 6.30, Rev. J. TYRRELL DAVIS
BURNLEY, Unitarian Church, Trafalgar Street, 3, No Service
BURY, Bank Street, 11 and 2.45, Rev. F. M. RYDE

CAMBRIDGE, Memorial Church, Emmanuel Road, 11 and 6, Rev. H. STEWART CARTER
CARDIFF, The West Grove Unitarian Church, 11, Children's Service, 6.30 Mr. WATCYN DAVIES
CARLISLE, Unitarian Church, Lorne Street, 2.15, Sunday School, 6.30, Rev. ROBERT H. WILLIAMSON
CHATHAM, The Church of the Great Companions, Hamond Hill, 3, Rev. WILL HAYES
CHESTERFIELD, Elder Yard Church, 10.45 and 6.30, Rev. E. STANLEY PETERS
CHOWBENT CHAPEL, Atherton, 10.45 and 6.30, Rev. KENNETH TWIGG
COBLEY, Staffs., Old Meeting House, Old Meeting Road, 11 and 6.30, Rev. P. C. WHITEHOUSE
CREWE, Free Christian Church, Beech Street, 3, Rev. E. D. EVANS
CREWKERNE, Unitarian Church, Hermitage Street, 11 and 6.30, Mrs. M. R. DICKIN
CROYDON, Free Christian Church, Wellesley Road, 11, Rev. J. P. CHALK (also 6.30, First Sunday in the month)

DEAN ROW, 10.45, ——, STYAL, 6.30, Mr. B. JACQ
DENTON, Wilson Street Chapel, 11 and 6.30, ——
DERBY, Friar Gate Unitarian Chapel, 11, Rev. A. D. WILLIAMS, 6.30, Mrs. BLAKE
DITCHLING, Old Meeting House, 10.45, No Service
DONCASTER, Free Christian Church, Hall Gate, 11 and 6.30, Mr. W. LLOYD
DOVER, Adrian Street, Unitarian Church, 6.30, Rev. E. G. GRIBBIN
DUBLIN, Stephen's Green, West, 11.30 and 7.30, Rev. R. SAVAGE HICKS
DUDLEY, Old Meeting House, Wolverhampton Street, 11, Rev. SCOTT L. JOHNSTON, 6.30, Rev. R. V. HOLT
DUKINFIELD, Old Chapel, Chapel Hill, 10.45 and 6.30, Rev. STEWART P. WHITEHOUSE
DUNGANNON, St. Mark's Church, Castle Terrace, 11 and 6.30, Rev. W. B. TAVENER
DUNTON, George's Chapel, South St., 6.30, Rev. W. BOTTOMLEY

GEE CROSS, Hyde Chapel, 11 and 6.30, Rev. J. HARRY SMITH
GLASGOW, St. Vincent Street Unitarian Church, 11, Rev. ALEXANDER REID
GLOSSOP, Unitarian Church, Fitzalan St., 10.45 and 6.30, ——
GUILDFORD, Ward Street Church, 11.15, Rev. R. NICOL CROSS

HALE CHAPEL, Hale Barns, 10.45 and 6.30, Rev. JAMES STORER
HALIFAX, Northgate End, 10.45 and 6.30, Rev. W. H. PAYNE
HASTINGS, Free Christian Church, South Terrace, 11 and 6.30, Rev. DOROTHY HELEN
HINCKLEY, Great Meeting, Baines Lane, 11, Mr. L. G. RUSSELL, 6, Service of Praise and Song
HOLMFIRTH, Wesley Road, 6.30, Rev. J. MARTIN HALL
HUDDERSFIELD, Fitzwilliam Street, 10.30, Rev. DUDLEY RICHARDS
HULL, Park Street Church (Unitarian), 6.30, Rev. RALPH PHILPOTT
ISLE OF WIGHT, Newport, Unitarian Christian Ch., 11 and 6.30, Rev. W. J. CARTER

KENDAL, Market Place Chapel, 11 and 6.30, Rev. C. A. PEERS
KETTERING, Branch Street Chapel, 11 and 6.30, Rev. STANLEY MORTIMER
KIDDERMINSTER, New Meeting House, 11 and 6.30, Rev. H. WHITAKER

LANCASTER, St. Nicholas Street Church, 10.30, and 6.30, Rev. L. HALL
LEEDS, Mill Hill Chapel, City Square, 10.45 and 6.30, Dr. R. W. WEBB
LEICESTER, Narborough Road, 11, Junior Church, 6.30, Mr. C. V. WALTERS
LEICESTER, The Great Meeting, Red Bank Street, 11 and 6.30, Rev. LEONARD MARTIN
LEICESTER, Unitarian Hill, Gorsey Walk, 11, Rev. JOHN KELLY
LEWES, Westgate Chapel, 11, Supply
LINCOLN, High Street, Unitarian Chapel, 6.30, Rev. H. W. KNIGHTLY
LIVERPOOL, Ancient Chapel of Toxteth, 11 and 6.30, Dr. F. N. THOMAS
LIVERPOOL, Renshaw Free Church, 6.30, ——
LIVERPOOL, Domestic Mission Hill Street, 6.30, Rev. J. KERR MORRISON
LIVERPOOL, Gateacre Chapel, 11, Rev. DUNCAN P. STEWART
LIVERPOOL, Hamilton Road, Egerton, 6.30, Rev. R. L. GREENWOOD
LIVERPOOL, Hope Street, 11 and 6.30, Rev. D. GLYN MEREDITH
LIVERPOOL, Ullet Road, 11 and 6.30, Rev. E. SKEMPSEY PEARCE
LONDON, Ball Street, Edgware Road, 6, Rev. WALTER M. LEWIS
LONDON, Bedford Mission and Stamford Street Chapel, 6.30, Rev. D. P. MAW
LONDON, Brixton, Effra Road, 11, Rev. E. G. LEE
LONDON, Essex Church, Palace Gardens Terrace, Notting Hill Gate, 11 and 6.30 Rev. J. C. RICHARDS
LONDON, Forest Gate, Upton Lane, 6.30, Mr. J. J. GIBBINS
LONDON, Golders Green, Hoop Lane, 11, Rev. WALTER LEWIS, 6.30, Rev. JAMES KELLY
LONDON, Hackney, New Gravel Pit Church, Gladstone Place, 6.30, Rev. D. P. GRIFFIN
LONDON, Hampstead, Rosslyn Hill, 11, Rev. D. P. MAW
LONDON, Highgate Hill Unitarian Church, 11, Rev. RAYMOND BARKER
LONDON, Mill Hill, Hurst, 6.30, Rev. PERCIVAL CHASE
LONDON, Islington Unitarian Church, Upper Street, Barnsbury Hall, 7, Rev. V. FOX
LONDON, Kilburn, Unitarian Christian Church, Quex Road, 11, Mr. S. E. MARTIN 7.15, Junior Church
LONDON, Lewisham Unitarian Church, High Street, 11, Rev. D. P. GRIFFIN
LONDON, Leytonstone, Lea Bridge Road, Temple Grove, 6.30, Rev. G. E. HALE
LONDON, Mansfield Street Church, Rathbone Place, 6.30, Rev. J. W. DIENES
LONDON, Richmond Free Church, Cumnor Road, 11, Rev. G. E. HALE
LONDON, Stratford, West Ham Lane Unitarian Church, 11.30, Children's Church 6.30, Mr. C. G. KNIGHT
LONDON, Wandsworth, Unitarian Church, East Hill, 11 (also 6.30 1st Sunday in month), Rev. J. DUMBLE
LONDON, Welsh Unitarian Ch. at Highgate Hill Unitarian Ch., 1st and 3rd Sunday
LONDON, Wood Green Unity Church, Newnham Road, 6.30, Principal J. D. JONES
LYTHAM ST. ANNES (Ansdell), Unitarian Church, Channing Road, 11 and 6.30 Rev. HERBERT CRABTREE

MAIDSTONE, Unitarian Church, Market Buildings, 6.30, Mrs. MURIEL HILTON
MANCHESTER, Blackley, Unitarian Church, Chapel Lane, 11, Children's Service 6.30, Mr. DAVID C. DOEL
MANCHESTER, Cross Street Chapel, 10.45 and 6.30, Rev. FRED KENWORTHY
MANCHESTER, Failsworth, Deb Lane Chapel, 6.30, ——
MANCHESTER, Gorton, Brookfield Church, Hyde Road, 10.45 and 6.30, Rev. F. COTTER
MANCHESTER, Monton Church, Eccles, 10.45 and 6.30, Rev. D. T. EVANS
MANCHESTER, Pendleton Unitarian, Cross Lane, 6.30, No Service
MANCHESTER, Platt Chapel, Rusholme, 6.30, Rev. JOHN GILL
MANCHESTER, Rosshaw Street Mission, 6.30, Rev. A. J. HEALE
MANCHESTER, Stand Chapel, Whitefield, 10.45, Rev. G. D. FOOTE, 6.30, No Service
MANCHESTER, Wilbraham Road, Chorlton-cum-Hardy, 6.30, Mr. A. K. ROSE
MANCHESTER, Wythenshawe, Unitarian Church, Brownley Road, Benchill, 6.30, Supply
MANSFIELD, Old Meeting House, 10.45 and 6.30, Rev. KENNETH SHERRAT
MARPLE, Unitarian Hall, 31 Stockport Road, 3 each Sunday
MEXBOROUGH, Free Christian Church, 6.30, ——
MIDDLETON, Old Road Chapel, 6, ——
MORECAMBE (see LANCASTER)
MORETONHAMPSTEAD, 3, NEWTON ABBOT, 6.30, Rev. C. G. TOOKE
MORLEY, Christian Church, Stamford Road, 10.45 and 6, Mr. EDRIC SHAW

NANTWICH, Old Chapel, 6, Rev. E. D. EVANS
NEWCASTLE-ON-TYNE, The Church of the Divine Unity, Ellison Place, 11 and 6.30 Rev. J. H. CORAM DAVIES
NEWCHURCH (Rossendale), Bethlehem Unitarian Ch., Sunday School Anniversary 2.30 and 6, Rev. E. B. SHORT
NORTHAMPTON, Kettering Road Church, 6.30, Mr. B. L. HOPKIN
NORWICH, Octagon Chapel, Colegate, 11, Rev. J. A. KENNEDY
NOTTINGHAM, High Pavement Chapel, 10.45 and 6.30, Rev. C. GORDON BOLAM

OLDBURY, Unitarian Church, Birmingham Street, 11, Children's Service, 6.30 Rev. H. A. GOSS
OLDHAM, Lord Street Chapel, 10.45 and 6.30, Student U.C.M.
OXFORD, Manchester College Chapel, 11.30, The Rev. THE PRINCIPAL

PADIHAM, Nazareth Unitarian Church, Knight's Hill, 10.30, Rev. W. HILL WARHURST
PARK LANE CHAPEL, near Wigan, 11 and 6.30, Rev. ALBERT SMITH
PLYMOUTH, Unitarian Centre, Houndiscombe Road, 11 and 6.30, Rev. E. H. KERSLEY
POOLE, Unitarian Church, Hill Street, 11.15, Junior Church, 6.30, Rev. ERNEST PENN
PORTSMOUTH, Friends' Meeting House, Fratton Bridge, 6.30, Mr. J. R. STURGES
PRESTON, Unitarian Chapel, Church Street, 6.30, Rev. ALUN WILLIAMS

RINGWOOD, Hants., The Meeting House, 6.30, Dr. J. CYRIL FLOWER
ROCHDALE, Blackwater Street, 10.30, 2.30 and 6, Rev. W. BEER
ROTHERHAM, Church of Our Father, 10.45 and 6.30, Rev. W. MILLAR

SALE, Atkinson Road, 11, Rev. JOHN GILL
SCARBOROUGH, Unitarian Church, Westborough, 10.30, Rev. W. T. WILKINS
SHEFFIELD (Attercliffe), 6.30, Mr. T. H. MORRIS
SHEFFIELD, Fulwood Old Chapel, 11, Rev. F. SOKELL
SHEFFIELD, Unity Church, Crookesmoore Road, 11, Rev. E. D. DAVIES, 6.30 No Service
SHREWSBURY, Upper Chapel, 11 and 6.30, Rev. G. STANLEY WHITBY
SHREWSBURY, High Street, Unitarian, 11 and 6.30, Mr. GEOFFREY EVANS
SIDMOUTH, High Street, Unitarian, 11 and 6.30, Rev. W. C. NEWTON
SOUTHAMPTON, Kell Memorial Hall, Bellevue Road, 6, Rev. H. J. ROBINSON
SOUTHEND-ON-SEA, Dunlop Road, 11, Children's Church, 6.30, ——
SOUTHPORT, Portland Street Church, 11 and 6.30, Rev. T. J. JONES
ST. HELENS, Corporation Street, 6.30, Rev. DUNCAN P. STEWART
STOCKPORT, Unitarian Church, St. Peter's Gate, 10.30 and 6.30, Rev. I. HODGKIN
STOCKTON-ON-TEES, Wellington Street, 6.30, Supply
STOURBRIDGE, Presbyterian Unitarian Chapel, 11 and 6.30, Rev. ROSALIND LEE
SWANSEA, Presbyterian Free Christian Meeting House, 11, Rev. R. VERNY
SWANSEA, Unitarian Church, High Street, 6.30, Rev. R. VERNY (also 11, First Sunday in the month)
SWINTON, Swinton Hall Road, 10.45 and 6.30, Rev. ERIC WILD

TAUNTON, Mary St. Chapel, 11 (and 6.30, 1st Sunday in month), Rev. W. H. CARNELL
TEDDINGTON, Old Meeting House, Ashfield Road, 6.30, Rev. G. KEMBLE
TORRINGTON, Unitarian Church, 10.45 and 6, Rev. M. JOHNSON
TORQUAY, Unity Church, Montpellier Road, 11 and 6.30, Rev. CHARLES EASTON
TROWBRIDGE, Conigre Unitarian Church, 11 (1st Sunday in month) and 6 Rev. A. F. O. THOMAS

WALLASEY, Memorial Church, Manor Road, 11, Rev. EDGAR W. HILL, 6.30 Dr. S. J. KENNETT
WARRINGTON, Cairo Street, 10.30 and 6.30, Rev. E. W. DEAKIN
WATFORD, Friends House, Derby Rd., (by permission), 7.30, (Last Sunday in the month)
WEST BROMWICH, Lodge Road, 6.30, Mr. A. BROOM
WEST KIRBY, Brookfield Gardens, 11 and 6.30, ——
WHITBY, Flowergate Chapel, 6, Rev. W. T. WILKINS
YORK, St. Saviourgate Chapel, 6.30, Rev. T. ROBERT DAVIES

THE NATIONAL UNITARIAN FELLOWSHIP provides for those unable to attend a Unitarian Church. For information write to the Secretary, N.U.F., 14 Gordon Sq., W.C.1

AUSTRALIA

ADELAIDE, Unitarian Christian Church, Wakefield St., 11 and 7, Rev. CECIL GREEN
MELBOURNE, Unitarian Church, Collins[illegible] Place, C.2; Unitarian Half-Hour broadcast, 4.15. Services: 4 p.m. second Sunday in each month, Evening 7 p.m., Rev. V. JAMES
SYDNEY, New South Wales, Unitarian Church, 15 Francis Street (off College St.) 7.15, Rev. J. B. TOWERS. Manse Telephone LX 3223
UNITARIAN FELLOWSHIP OF AUSTRALIA, 1 Glen Alby, Middlesex, C.1. Minister: Rev. W. BOTTERILL. Meetings as advertised
STANMORE COMMUNITY CHURCH, Austin Road, Stanmore (Vic.). S.S. weekly at 2.15 p.m. Public Worship, fortnightly, 2.15 p.m. Minister: Rev. W. BOTTERILL

CANADA

MONTREAL, Church of the Messiah, Sherbrooke Street West, and Simpson Street 11, Rev. ANDREW CAMPBELL
TORONTO, First Unitarian Church, 175 St. Clair Avenue West, 11, Rev. W. P. JOHNSON
VANCOUVER, B. C. Unitarian Church of Vancouver, 1,550 Tenth Avenue West, 11 Rev. JOHN A. CRAIG

NEW ZEALAND

AUCKLAND, Unitarian Church, Parnell, Rev. H. H. HOWES
WELLINGTON, Unitarian Free Ch., Tinker's Buildings, 180 Lambton Quay, Supply

SOUTH AFRICA

CAPE TOWN, Hout Street, 11, Sunday School, 7, Service, Rev. MAURICE C. BAUER

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B.L.

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The report of the Committee and the accounts were adopted after proposal by Mrs. Mitchell, who in presenting them told her audience that she had visited every District League in the fellowship, including Ulster, and that she had also visited many isolated branches.

Miss Ruth Herford, of Chester, thanked the retiring President and all the other Officers and Committee for their services during the year and proposed that the Rev. M. Constance Harris should be elected President. Mrs. Bottomley, of Melbourne, Australia, seconded this proposal which was passed with acclamation. Mrs. Bottomley said she had listened with great interest to the report, but was amused with the idea of isolated branches in the British Isles, after living in a country where Church members live 500 miles away.

A message of greeting was read from the General Alliance of America, and Mrs. Magnus Ratter brought news of Miss Marie Hermann from Cape Town, known to many of those present as the first Warden of League House.

In installing Miss Harris as President Mrs. Mitchell reminded her audience that this is the first time a woman minister has held the office. Miss Harris thanked the members for electing her to the Presidency in which she is following a splendid band of women. This Coronation Year is filling everybody with a sense of dedication in which our branches will benefit and the key word suggested by Miss Harris for mutual activity is STRAIGHTWAY—implying a sense of urgency, a decisive outlook.

The three new members of Committee are: Mrs. Hague, of Liverpool; Mrs. James, of Aberdare, and Mrs. Penwarden, of Highgate.

The Address was given by Mrs. L. C. Tudor, B.A., on the theme, "The Responsibility of League Branches to the Denomination." Mrs. Tudor spoke of the long record of service to the churches in the Women's League, mentioning that these names appear in some cases on memorial tablets, but there is still work to be done and the League should give a lead to congregations in fulfilment of one of its aims "to promote the religious life of the churches."

Women have always been the dish-washers in the churches and always will be, but they should not be content to remain in the background dealing with social activities, they must become pew-fillers, worshipping members, without whom the churches cannot continue to function. A successful Saturday evening social should not mean an empty church on Sunday.

A right atmosphere of reverence before, during and after service is particularly difficult where there is only one room available, but worship is easier in a quiet preparedness although formalism and stiffness are not necessary.

League members, particularly in a church without a settled Minister, should make a friendly element, should be prepared to speak to strangers and act as hostesses of their congregation. Our distinctive faith should not be lost in our desire to work with others, the Orthodox or the Free Churches; we should, in our social life, be advertisers and an evangelising group. This evangelising should apply to our own children and young people who should be encouraged in all ways to become part of the church of their parents.

Mrs. Tudor is young and enthusiastic for the cause of Unitarianism and gave heart to many older listeners by her closing appeal—"We live in great times and must meet their challenge by rising to them."

NEWS FROM SOUTH EAST WALES

The Sixty-Second Annual Meeting of the South East Wales Unitarian Society was held on Saturday, May 2, at the High Street Unitarian Church, Swansea. Devotions were conducted by the Rev. Islwyn Pritchard who will be leaving the district shortly to serve our Churches at Chorley and Rivington, Lancashire. Several delegates expressed their sorrow at losing such an earnest and sincere minister, and wished him every happiness in his new field of work. The Secretary, the Rev. Alan R. Taylor, referred to the forthcoming departure of the Rev. and Mrs. Vincy to America where a three months' exchange visit has been arranged with Dr. Bradford Gale, minister of the Salem Unitarian Church, near Boston. Dr. Gale has been director of the American Unitarian Association and President of the American Unitarian Young People's League. A welcome social to meet Dr. and Mrs. Gale and their daughter has been arranged for June 18. To give an opportunity for friends from other Unitarian Churches to meet our visitors, Swansea has organised a picnic tea and visit to the Welsh Folk Museum at St. Fagan's Castle, near Cardiff.

Congratulations and good wishes were expressed to Mr. S. R. Butler on his election as President-Elect of the General

THE CALENDAR OF THE CHURCHES

SUNDAY, MAY 24, 1953

ABERDEEN, Unitarian Church, Skene Street, 11 and 6, Rev. GORDON BEVERLEY
AINSWORTH, Unitarian Church, Knowsley Road, 11.15, Rev. B. GILL, 3, No Service
ALTRINCHAM, Dunham Road Chapel, 11, Supply, 6.30, Rev. ARTHUR W. VALLANCE
ASTLEY, Unitarian Chapel, Manchester Road, 6.30, Mr. SYDNEY H. KNIGHT
BATH, Trim Street Chapel, Unitarian, 6.30, Rev. F. TERRY
BELFAST, All Souls, Elmwood Avenue, 11..30 and 7, Dr. A. L. AGNEW
BELFAST, First Church, Rosemary Street, 11.30 and 7, Dr. H. J. MCLACHLAN
BESSELS GREEN (nr. Sevenoaks), Unitarian Church, 11, Rev. F. HANKINSON
BILLINGSHURST, Free Church, South Street, 11.15, Rev. J. MARTIN HALL
BIRKENHEAD, Unitarian Church, Beaborough Road, 6.30, Rev. EDGAR W. HILL
BIRMINGHAM, Church of Messiah, Broad Street, 11 and 6.30, Mr. N. J. TEAPE
BIRMINGHAM, Waverley Road Church, and Hurst Street Mission, Small Heath 6.30, Rev. RONALD MCGRAW
BLACKPOOL, North Shore, Dickson Road, 10.45 and 6.30, Rev. P. D. JONES
BLACKPOOL, South Shore, Lytham Road, 10.45 and 6.30, Mr. E. A. WEST
BOLTON, Bank Street, 10.30, Rev. J. GORDON DAVIES, 6.30, No Evening Service
BOLTON, Hallwell Road Free Church, 10.45 and 6.30, Rev. J. W. MAW
BOLTON, Unity Church, Deane Road, 10.30 and 6.30, Rev. ARTHUR J. LONG
BOSTON (Lincs.), Unitarian Chapel, Spain Lane, 6.30, Rev. CHARLES SIMPSON
BOURNEMOUTH, Unitarian Church, West Hill Road, 11, Rev. LAWRENCE REDFERN
BRADFORD, Town Hall Square, 10.45 and 6.30, Rev. P. A. BULLOCK
BRIDGWATER, Christ Church, Dampier Street, 2.30, Sunday School, 6.30, Rev. W. H. CORDELL
BRIDPORT, Unitarian Chapel, 11 and 6.30, Rev. G. RANDALL JONES
BRIGHTON, Christ Church Unitarian, New Road, 11, Mr. JEREMY GORDON, 6.30 Rev. J. REECE WALKER
BRISTOL, Lewin's Mead Meeting, 6.30, Rev. A. H. BRITTEN
BRISTOL, Oakfield Road, Clifton, 11, Rev. A. H. BRITTEN, 6.30, Rev. J. TYSSUL DAVIS
BURNLEY, Unitarian Church, Trafalgar Street, 3, No Service
BURY, Bank Street, 11 and 2.45, Rev. F. M. RYDE
CAMBRIDGE, Memorial Church, Emmanuel Road, 11 and 6, Rev. H. STEWART CARTER
CARDIFF, The West Grove Unitarian Church, 11, Children's Service, 6.30 Mr. WATCYN DAVIES
CARLISLE, Unitarian Church, Lorne Street, 2.15, Sunday School, 6.30, Rev. ROBERT H. WILLIAMSON
CHATHAM, The Church of the Great Companions, Hammond Hill, 3, Rev. WILL HAYES
CHESTERFIELD, Elder Yard Church, 10.45 and 6.30, Rev. E. STANLEY PEYERS
CHOWBENT CHAPEL, Atherton, 10.45 and 6.30, Rev. KENNETH TWIGG
CORSLEY, Strife, Old Meeting House, Old Meeting Road, 11 and 6.30, Rev. P. C. WHITEMAN
CREWE, Free Christian Church, Beech Street, 3, Rev. E. D. EVANS
CREWKERNE, Unitarian Church, Hermitage Street, 11 and 6.30, Mrs. M. R. DICKIN
CROYDON, Free Christian Church, Wellesley Road, 11, Rev. J. P. CHALK (also 6.30, First Sunday in the month)
DEAN ROW, 10.45, ——, STYAL, 6.30, Mr. B. JACQ
DENTON, Wilton Street Chapel, 11 and 6.30, ——
DERBY, Friar Gate Unitarian Chapel, 11, Rev. A. D. WILLIAMS, 6.30, Mrs. BLAKE
DITCHLING, Old Meeting House, 10.45, No Service
DONCASTER, Free Christian Church, Hall Gate, 11 and 6.30, Mr. W. LLOYD
DOVER, Adrian Street, Unitarian Church, 6.30, Rev. E. G. GRIBBIN
DUBLIN, Stephen's Green, West, 11.30 and 7.30, Rev. R. SAVELL HICKS
DUDLEY, Old Meeting House, Wolverhampton Street, 11, Rev. SCOTT L. JOHNSTON, 6.30, Rev. R. V. HOLT
DUKINFIELD, Old Chapel, Chapel Hill, 10.45 and 6.30, Rev. STEWART P. WHITEHOUSE
EDGBASTON, St. Mark's Church, Cecile Terrace, 11 and 6.30, Rev. W. B. TAYLOR
EXETER, George's Chapel, South St., 6.30, Rev. W. BOTTOMLEY
GEE CROSS, Hyde Chapel, 11 and 6.30, Rev. J. HARRY SMITH
GLASGOW, St. Vincent Street Unitarian Church, 11, Rev. ALEXANDER REID
GLOSSOP, Unitarian Church, Fitzalan St., 10.45 and 6.30, ——
GUILDFORD, Ward Street Church, 11.15, Rev. R. NICOL CROSS
HALE CHAPEL, Hale Barns, 10.45 and 6.30, Rev. JOHN STUBBS
HALIFAX, Northgate End, 10.45 and 6.30, Rev. W. H. PARNELL
HASTINGS, Free Christian Church, South Terrace, 11 and 6.30, Rev. DOUGLAS HEATON
HINCKLEY, Great Meeting, Baines Lane, 11, Mr. L. G. RUSSELL, 6, Service of Praise and Song
HORSHAM, Worthing Road, 6.30, Rev. J. MARTIN HALL
HUDDERSFIELD, Fitzwilliam Street, 10.30, Rev. DUDLEY RICHARDS
HULL, Park Street Church (Unitarian), 6.30, Rev. RALPH PERKINS
ISLE OF WIGHT, Newport, Unitarian Christian Ch., 11 and 6.30, Rev. W. J. CARTER
KENDAL, Market Place Chapel, 11 and 6.30, Rev. C. A. PEERS
KIDDERMINSTER, Broad Street Chapel, 11 and 6.30, Rev. STANLEY MORROW
KNOTTINGLEY, New Meeting House, 11 and 6.30, Rev. H. WHITAKER
LANCASTER, St. [illegible] Street Church, [illegible] and 6.30, Rev. L. HALL
LEEDS, Mill Hill Chapel, City Square, 10.45 and 6.30, Dr. R. W. WEST
LEICESTER, Narborough Road, 11, Junior Church, 6.30, Mr. C. V. WILSON
LEICESTER, The Great Meeting, East Bond Street, 11 and 6.30, Rev. LEONARD MARSH
LEICESTER, Victoria Hill, Gorton Walk, 11, Rev. JOHN KELLY
LEWES, Westgate Chapel, 11, Supply
LINCOLN, High Street, Unitarian Chapel, 6.30, Rev. H. W. KNIGHTBALL
LIVERPOOL, Ancient Chapel of Toxteth, 11 and 6.30, Dr. P. N. THOMAS
LIVERPOOL, Renshaw Free Church, 6.30, ——
LIVERPOOL, Domestic Mission's Mill Street, 6.30, Rev. J. KING MUNRO
LIVERPOOL, Gateacre Chapel, 11, Rev. DUNCAN P. STEWART
LIVERPOOL, Hamilton Road, Bootle, 6.30, Rev. R. L. GREENWOOD
LIVERPOOL, Hope Street, 11 and 6.30, Rev. D. GLAN MORGAN
LIVERPOOL, Ullet Road, 11 and 6.30, Rev. E. SIDNEY PRICE
LONDON, Bell Street, Edgware Road, 6, Rev. WALTER M. LEWIS
LONDON, Bloomsbury Mission and Shoreditch Street Chapel, 6.30, Rev. D. P. MAW
LONDON, Brixton, Effra Road, 11, Rev. R. G. LEE
LONDON, Essex Church, Palace Gardens Terrace, Notting Hill Gate, 11 and 6.30 Rev. J. C. BALLANTYNE
LONDON, Finsbury Park, Upper Lane, 6.30, Mr. J. J. GIBBINS
LONDON, Golders Green, Hoop Lane, 11, Rev. WALTER LEWIS, 6.30, Rev. JOHN KELLY
LONDON, Hackney, New Gravel Pit Church, Chatham Place, 6.30, Rev. D. P. OWEN
LONDON, Hampstead, Rosslyn Hill, 11, Rev. D. P. MAW
LONDON, Highgate Hill Unitarian Church, 11, Rev. RAYMOND BAKER
LONDON, Mill Hill, High Road, 6.30, Rev. PERCIVAL CHALK
LONDON, Islington Unitarian Church, Upper Street, Pentonville Hill, 7, Rev. V. FOX
LONDON, Kilburn, Unitarian Christian Church, Quex Road, 11, Mr. S. R. MARTIN 7.15, Junior Church
LONDON, Lewisham Unitarian Church, High Street, 11, Rev. D. P. OWEN
LONDON, Leytonstone, Lea Bridge Road, Eastern Queen, 6.30, Rev. G. E. HALE
LONDON, Mansfield Street Church, Rathbone Street, 6.30, Rev. I. W. DIXSEE
LONDON, Richmond Free Church, Ormond Road, 11, Rev. G. E. HALE
LONDON, Stamford, West Ham Lane Unitarian Church, 11.30, Children's Church 6.30, Mr. C. G. KINSEY
LONDON, Wandsworth, Unitarian Church, East Hill, 11 (also 6.30 1st Sunday in month), Rev. J. DUMBLE
LONDON, Welsh Unitarian Ch. at Highgate Hill Unitarian Ch., 1st and 3rd Sunday
LONDON, Wood Green Unity Church, Newnham Road, 6.30, Principal J. D. JONES
LYTHAM ST. ANNES (Ansdell), Unitarian Church, Channing Road, 11 and 6.30 Rev. HERBERT CRABTREE
MAIDSTONE, Unitarian Church, Market Buildings, 6.30, Mrs. MURIEL HILTON
MANCHESTER, Blackley, Unitarian Church, Chapel Lane, 11, Children's Service 6.30, Mr. DAVID C. DOEL
MANCHESTER, Cross Street Chapel, 10.45 and 6.30, Rev. FRED KENWORTHY
MANCHESTER, Failsworth, Dob Lane Chapel, 6.30, ——
MANCHESTER Gorton, Brookfield Church, Hyde Road, 10.45 and 6.30, Rev. F. COTTER
MANCHESTER, Monton Church, Eccles, 10.45 and 6.30, Rev. D. T. EVANS
MANCHESTER, Pendleton Unitarian, Cross Lane, 6.30, No Service
MANCHESTER, Platt Chapel, Rusholme, 6.30, Rev. JOHN GILL
MANCHESTER, Renshaw Street Mission, 6.30, Rev. A. J. HEALE
MANCHESTER, Stand Chapel, Whitefield, 10.45, Rev. G. D. FOOTE, 6.30, No Service
MANCHESTER, Wilbraham Road, Chorlton-cum-Hardy, 6.30, Mr. A. K. ROSE
MANCHESTER, Wythenshawe, Unitarian Church, Brownley Road, Benchill, 6.30, Supply
MANSFIELD, Old Meeting House, 10.45 and 6.30, Rev. KENNETH SHERRAT
MARPLE, Unitarian Hall, 31 Stockport Road, 3 each Sunday
MEXBOROUGH, Free Christian Church, 6.30, ——
MIDDLETON, Old Road Chapel, 6, ——
MORECAMBE (see LANCASTER)
MORETONHAMPSTEAD, 3, NEWTON ABBOT, 6.30, Rev. C. G. TOONE
MORLEY, Christian Church, Stamford Road, 10.45 and 6, Mr. EDRIC SHAW
NANTWICH, Old Chapel, 6, Rev. E. D. EVANS
NEWCASTLE-ON-TYNE, The Church of the Divine Unity, Ellison Place, 11 and 6.30 Rev. J. H. CORAM DAVIES
NEWCHURCH (Rossendale), Bethlehem Unitarian Ch., Sunday School Anniversary 2.30 and 6, Rev. E. B. SHORT
NORTHAMPTON, Kettering Road Church, 6.30, Mr. B. L. HOPKIN
NORWICH, Octagon Chapel, Colegate, 11, Rev. J. A. KENNEDY
NOTTINGHAM, High Pavement Chapel, 10.45 and 6.30, Rev. C. GORDON BOLAM
OLDBURY, Unitarian Church, Birmingham Street, 11, Children's Service, 6.30 Rev. H. A. GORE
OLDHAM, Lord Street Chapel, 10.45 and 6.30, Student U.C.M.
OXFORD, Manchester College Chapel, 11.30, The Rev. THE PRINCIPAL
PADIHAM, Nazareth Unitarian Church, Knight's Hill, 10.30, Rev. W. HILL WARRING
PARK LANE CHAPEL, near Wigan, 11 and 6.30, Rev. ALBERT SMITH
PLYMOUTH, Unitarian Centre, Hoxton Road, 11 and 6.30, Rev. E. H. KIMBLEY
POOLE, Unitarian Church, Hill Street, 11.15, Junior Church, 6.30, Rev. ERNEST PEIRS
PORTSMOUTH, Friends' Meeting House, Penton Bridge, 6.30, Mr. J. R. STURGES
PRESTON, Unitarian Chapel, Church Street, 6.30, Rev. ALUN WILLIAMS
RINGWOOD, Hants., The Meeting House, 6.30, Dr. J. CYRIL FLOWER
ROCHDALE, Blackwater Street, 10.30, 2.30 and 6, Rev. W. BEER
ROTHERHAM, Church of Our Father, 10.45 and 6.30, Rev. W. MILLAR
SALE, Atkinson Road, 11, Rev. JOHN GILL
SCARBOROUGH, Unitarian Church, Westborough, 10.30, Rev. W. T. WILKINS
SHEFFIELD (Attercliffe), 6.30, Mr. T. H. MORRIS
SHEFFIELD, Fulwood Old Chapel, 11, Rev. F. SOKELL
SHEFFIELD, Unity Church, Crookesmoore Road, 11, Rev. E. D. DAVIES, 6.30 No Service
SHIPLEY, Upper Chapel, 11 and 6.30, Rev. G. STANLEY WHITBY
SHREWSBURY, High Street, Unitarian, 11 and 6.30, Mr. GEOFFREY EVANS
SIDMOUTH, High Street, Unitarian, 11 and 6.30, Rev. W. C. NEWTON
SOUTHAMPTON, Kell Memorial Hall, Bellis Vue Road, 6, Rev. H. J. ROBINSON
SOUTHEND-ON-SEA, Dunsby Road, 11, Children's Church, 6.30, ——
SOUTHPORT, Portland Street Church, 11 and 6.30, Rev. T. J. JONES
ST. HELENS, Corporation Street, 6.30, Rev. DUNCAN P. STEWART
STOCKPORT, Unitarian Church, St. Peter's Gate, 10.30 and 6.30, Rev. I. HODGSON
STOCKTON-ON-TEES, Wellington Street, 6.30, Supply
STOURBRIDGE, Presbyterian Unitarian Chapel, 11 and 6.30, Rev. ROSALIND LEE
SWANSEA, Pentrepoeth Free Christian Meeting House, 11, Rev. R. VINEY
SWANSEA, Unitarian Church, High Street, 6.30, Rev. R. VINEY (also 11, First Sunday in the month)
SWINDON, Swindon Hall Road, 10.45 and 6.30, Rev. ERIC WILD
TAUNTON, Mary St. Chapel, 11 (and 6.30, 1st Sunday in month), Rev. W. H. CORDELL
TEDDINGTON, Old Meeting House, Ashford Road, 6.30, Rev. G. KIDNEY
TORQUAY, Unitarian Church, 10.45 and 6, Rev. M. JOHNSON
TORQUAY, Unity Church, Montpellier Road, 11 and 6.30, Rev. CHARLES EASTON
TROWBRIDGE, Cossage Unitarian Church, 11 (1st Sunday in month) and 6 Rev. A. F. G. THOMAS
WALLASEY, Memorial Church, Manor Road, 11, Rev. EDGAR W. HILL, 6.30 Dr. S. J. KENNETT
WARRINGTON, Cairo Street, 10.30 and 6.30, Rev. E. W. DEAKIN
WATFORD, Friends House, Derby Rd., (by permission), 7.30, (Last Sunday in the month)
WEST BRIDGFORD, Lodge Road, 6.30, Mr. A. BROWN
WEST KIRBY, Brookfield Gardens, 11 and 6.30, ——
WHITBY, Flowergate Chapel, 6, Rev. W. T. WILKINS
YORK, St. Saviourgate Chapel, 6.30, Rev. T. BRETT DAVIES

THE NATIONAL UNITARIAN FELLOWSHIP provides for those unable to attend a Unitarian Church. For information write to the Secretary, N.U.F., 14 Gordon Sq., W.C.1

AUSTRALIA

ADELAIDE, Unitarian Christian Church, Whitefield St., 11 and 7, Rev. CECIL CRAMER
MELBOURNE, Unitarian Church, Collins[illegible] Place, C.2; Unitarian Half-Hour broadcast, 4.15. Services: 4 p.m. second Sunday in each month, Evening 7 p.m., Rev. V. JAMES
SYDNEY, New South Wales, Unitarian Church, 15 Francis Street (off College St.) 7.15, Rev. J. B. TAMMEN. Manse Telephone LX 5321
UNITARIAN FELLOWSHIP OF AUSTRALIA, 1 Gore Alley, Melbourne, C.1. Minister: Rev. W. BOTTOMLEY. Meetings as advertised
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CANADA

MONTREAL, Church of the Messiah, Sherbrooke Street West, and Simpson Street 11, Rev. ANDREW CROMBIE
TORONTO, First Unitarian Church, 175 St. Clair Avenue West, 11, Rev. W. P. BOWERS
VANCOUVER, B. C., Unitarian Church of Vancouver, 1,550 Tenth Avenue West, 11 Rev. JOHN A. CRAIG

NEW ZEALAND

AUCKLAND, Unitarian Church, Ponsonby Road, 11 and 7, Rev. E. H. MORRIS
WELLINGTON, Unitarian Free Ch., Tinakori Buildings, 169 Lambton Quay, Supply

SOUTH AFRICA

CAPE TOWN, Hout Street, 11, Sunday School, 7, Service, Rev. MAURICE C. REYNER

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Contents:

The Authority of the Free Spirit
by Prof. Dr. L. J. van Holk

Education into Freedom
by Prof. A. Victor Murray

Our Responsibility in Society
by Prof. Dr. James Luther Adams

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Assembly. This honour is shared by the Society. A member of the Society, Mr. W. G. Peacock, has been given the freedom of the borough of Swansea for his services to the town. Mr. M. R. Morgan (Aberdare) was elected President, Mrs. David Thomas (Nottage) President-Elect, Mr. Arthur Wilson (Pontypridd) was re-elected Treasurer, and the Secretary was re-elected. During the year a religious service was broadcast from the Old Meeting House, Aberdare, conducted by the Rev. Jacob Davies and the Rev. Principal J. D. Jones. A feature programme concerning the history of the Presbyterian College, Carmarthen, was also broadcast. Arrangements are being made for the next service to be broadcast from Swansea.

In the evening the annual sermon was preached by the Rev. Arthur Peacock (Hon. Sec. World Congress of Faiths) who delivered a stimulating discourse on "A Wider Faith in a Shrinking World." Questions and discussion followed the service.

Cardiff's Annual Meeting was held on April 9. Although still without a minister, the congregation is carrying on bravely. Pontypridd's organist, Miss D. K. Lloyd, was joint leader of a party of Guide Rangers who made an exchange visit with Rangers of Osnabruck, Germany. Miss Lloyd acted as interpreter. The minister organized a St. George's Day service in the Parish Church attended by 300 Scouts. At Highland Place, Aberdare, a pulpit Bible, given by the Sunday School in memory of Miss S. George, was dedicated by the Rev. Jacob Davies. Glanrhondda Unitarian Church celebrates its Diamond Jubilee this year. Swansea's dramatic group has just completed three performances of L. Coffee's *Family Portrait*. The evening paper congratulated the group for tackling "an ambitious production for any amateur company." Mr. Leslie Thomas was the producer. Recently the minister preached on another play *Vigil*, which had been presented the previous week by the Swansea Repertory Company. Several members of the company attended the service. The annual singing festival of the Welsh Speaking Churches of the Society was held on Easter Monday at Cefn Coed, near Merthyr. So large were the numbers attending that the nearby Congregational Chapel had to be approached and permission given to hold the three services there.

In the 1952 annual report of the Welsh Folk Museum the following will be of interest to all Unitarians: "During the year the generous offer of the South Wales Unitarian Association and the local Trustees to present Penrhiw Chapel Drefach Felindre, Carmarthenshire, for re-erection in the Folk Museum was gratefully accepted. This small Unitarian Chapel, built in 1777 and associated with such national figures as the Rev. David Davies, Castell Hywel, is a most fitting museum exhibit. Apart from its slate roof, which was placed on it in the 19th century, the building has remained almost untouched since its erection." Dr. Iorwerth Peate, Keeper of the Museum, has informed the Society's secretary that he plans to hold services once again within its walls and will also register it for marriages. It is fitting that this Chapel will serve a useful purpose in the near future.

A.R.T.

CENTRAL POSTAL MISSION
AND UNITARIAN WORKERS' UNION

ANNUAL MEETING

14 GORDON SQUARE, LONDON, W.C.1.

FRIDAY, MAY 29 1953, at 7 p.m.

Chairman: Mrs. H. Ballantyne (President)

Speaker: Rev. W. Bottomley (Australia)

"WITHOUT SOUND OF HAMMER . . ."

Reception by Committee, and Refreshments, 6.30 p.m.

Holiday Accommodation

The pleasant private hotel on South Coast used by Unitarians, Quakers and others has vacancies between May 16 and June 22. Twin or double-bedded rooms at 5½/6½ gns. including "extras" such as early tea, gratuities. Convalescents welcome. Early holidays need a mild climate. St. Leonards is medically commended and "the finest" (town claim; informative brochure free). Two Lounges. Meat or Vegetarian diet. Also some vacancies for most summer weeks. NORMANHURST, Sea Front, St. Leonards, Sussex. Near orchestra; curative baths. Beautiful unspoilt Downs and country nearby.

Holidays Abroad

Continental Coach Tours by luxury armchair coaches fitted with buffet and toilet. Visiting Paris, Switzerland, Austria, Italy, Germany and Belgium; 12 days, 50 gns. First Class throughout. Brochure from Anglo-Continental Tours, Torquay.

Two jolly Unitarian parties journey to Switzerland July 14 to 24, August 11 to 21. Join us and enjoy a holiday with a difference. Inquire Parkinson, 32 Windsor Road, Doncaster.

Miscellaneous

Aged and invalid gentlefolk needing kindly care and individual attention. All amenities. Long/short periods. Pleasantly furnished rooms and T.V. Unitarian proprietor. Terms from 6½ gns weekly. Full staff. MRS. ADRIAN, "Adrian Rest Home," Beswicks Road, Winnington, Northwich.

Change of Address

REV. ETHEL KAY, 3 Springfield Place, Dodworth Road, Barnsley, Yorkshire.

Newcastle-on-Tyne: An outstanding service during the year is that of the Junior Church Anniversary. On this occasion, in place of the usual Church service, the adult congregation is invited to worship with the children of the Junior Church. The service on Sunday, May 10, conducted by Miss F. Railton, leader of the Upper Department, was moving in its simplicity. The theme, "The candle, in consuming itself, giveth light," succeeded in giving to the children a new aspect of the life and teaching of Jesus. Beautifully illustrated with appropriate hymns and readings, and the touching story of "Gaw Hong," the service made one realize the value of such teaching not only to the life of the Church but to the community.

An exhibition of handwork by the children depicting a journey through Palestine from Bethlehem to the Garden of the Resurrection aroused great interest.

In the evening, the Rev. J. H. Coram Davies conducted a special Youth Service which was well attended by members of the various youth groups.

Oxford, Manchester College: On May 7 the Society of Historical Theology, which meets twice a term in Oxford, held a meeting at Manchester College. The Society was honoured by a visit from Professor Sigmund Mowinckel, of Oslo, well-known among students of the Old Testament, who spoke on the Book of Psalms. The President, Canon Demant, who was formerly a student of Manchester College, was in the chair.

On May 10 the fortnightly service of Welsh students in Oxford was conducted by a student of Manchester College, Mr. B. L. Hopkin, formerly at Carmarthen.

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